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DO MISSIONS PAY?

BY B. R. COWEN.

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THE MIRACLE

OF THE

NINETEENTH CENTURY

Do Missions Pay?

BY B. R. COWEN.

"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."—1 JOHN V, 4.

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PREFATORY NOTE.

TO the kind friends who composed the more than one hundred audiences before which this lecture has been delivered, and who so patiently listened to and generously commended the same, this little volume is respectfully dedicated. From the nature and scope of the subject the author lays no special claim to originality for the material, though trusting that some novelty may be found in its arrangement and presentation. He freely acknowledges his indebtedness to the many brilliant writers who are making the literature of missions the most fascinating department of Christian endeavor. As he has been thus inspired and aided, it is his earnest prayer that those whom this volume reaches shall be inspired and aided by his gleanings and compilation to a more intelligent interest in and a more complete consecration to the great work of spreading abroad the only genuine and enduring civilization.

B. R. C.

CINCINNATI, OHIO, February, 1891.

THE MIRACLE
OF
THE NINETEENTH CENTURY.

HE has studied the subject to little purpose who does not see that our civilization is founded upon certain profound spiritual truths, rather than upon facts or conditions of a purely material character. It is utterly futile to attempt to dissociate the history of the development and progress of the race from the story of the growth of Christianity. Everywhere, and in all ages, the influence of the religious idea has been distinctly marked. Whenever and wherever the effort has been made to get along without religion, it has failed. The mere philosopher has never been able to account for the great triumphs of truth, justice, and humanity on any other than the Christian theory. Pagan doctrines, which dominated the world for so many centuries, never operated to deliver man from the cruel slavery of barbarism. Pagan methods never advanced the world in the ways of wisdom. The race never made substantial advancement toward permanent good until inspired and directed by Christianity.

We, as a Nation, have special reasons for the

recognition of Christian ideas and influences, for we are deeply indebted to them for all our victories and blessings. On every hand are evidences which rebuke those who deny that obligation. Church and State are separate in a sense, but they are strongly co-operative for the promotion of the welfare and happiness of the citizen. Our institutions are founded in Christianity; our progress is in harmony with Christian doctrine. Those who would deny this deal in sophistry, reason superficially, and fail to understand the fundamental principles and the real inspiration of our civilization. And as the Christian idea develops, and becomes more clearly understood and appreciated, Christianity assumes a more practical condition and spirit; so that now it is rather a rule of life than a mere creed or theory—a guide in the arrangement and conduct of our daily duties, rather than a scheme or code to wrangle about. "More than ever is the face of the world turned toward the manger and the cross, and that marvelous Life that lay between."

This changed condition naturally leads us to a greater dependence on the very highest power of which we can have any conception, and in that it is especially comforting and inspiring. Its regenerating influence none can doubt who has intelligently observed its effect upon individuals, in turning them from sinful lives. Still less can they doubt when they observe its effects on society.

What beneficent influence does it not encourage and foster? What malevolent influence does it not condemn and seek to destroy?

In days of other years, under the control of narrow-minded men—incapable of forming correct conceptions of its nature and spirit—religion, so-called, often proved itself hostile to liberty, knowledge, and progress. Now it fosters those conditions, in all times and places where it is free to exercise its real spirit. Voltaire and Hume and Gibbon fought the spurious religions of their time, as exemplified by irrational interpreters; but they were too gross in their intellectual perceptions to distinguish the true from the false. They were unable to appreciate the nobility of those who were giving to the Christian idea that impetus which finally freed it from the errors and superstitions of ignorant, bigoted, and designing men, which had for centuries obscured its pure light.

That religion has further progess to make in the right direction can not be doubted; and it may be trusted to move rapidly under the impetus of outside and hostile criticism, as well as by its own progressive nature, which has become a force too strong to be resisted.

I wish to call your attention to this forward movement in a single department, in which progress has been so rapid and so marked that it ought to electrify and inspire effort in all directions, so that the whole

line may be advanced. I refer to the missionary movement of the century by the Protestant Christian world.

The steadily increasing interest in the work of missions, as shown by the increasing appropriations of money to be expended in that behalf, is one of the most hopeful indications of the times that the Christian religion has lost none of its original vitality and power. And it illustrates, upon a wider field, the controlling influence of the Christian principle upon the individual heart. It is the evidence of the reflex action of that gentle but powerful influence which we know as the working of the Holy Spirit in the heart, multiplied by the number of individuals who have felt that influence in themselves. In this may be seen the divine law of recompense, as it is written: "He that watereth shall be watered also himself."

This reflex action is one of the distinguishing characteristics of the Christian religion. As the individual, raised from the gloom of sin into the radiant light of the truth, in the gratitude of his deliverance feels constrained to make his joy known to and to share it with others, so do those aggregations of individuals known as Churches feel drawn out toward all the world that lies in the shadow, to devote time, talent, money, even life itself, to dispel the shadow by the light of the gospel.

From its first promulgation the Christian religion

was marked by a vitality which found expression in active and efficient missionary effort on the part of its apostles. At the end of the first one hundred and fifty years, so faithfully had the apostles obeyed their marching orders, that Christianity—beginning at Jerusalem—had spread through Asia Minor, Greece, Italy, Southern Gaul, and Northern Africa.

During the third and fourth centuries the so-called Apostolic Constitutions provided that "if any man, though a layman, is skillful in expounding doctrine, and of venerable manner, he may be allowed to teach." But the liberal spirit, of which that regulation was the outgrowth, was subsequently crushed out by the perversion of the original spirit of the gospel; and there came a time when the bishops of Rome were not known to preach a sermon for five hundred years. The best men of the Church wasted their lives in the desert and the cloister. They were scattered through every wilderness, "from the cliffs of the Hebrides to the Sclavonian marshes;" and nearly all the progress made in some of the mediæval centuries was through exceptional missionary effort among aboriginal tribes, without the direct sanction of the Church authorities.

It is not necessary for the present purpose to trace that policy of repression which has dominated the great ruling Church in every age and in every nation where it had control. It is enough to say that, at the beginning of the present century, Protestantism

and its missionaries were forbidden in every land in which the papal power prevailed. Teachers, and even professors, of any form of religion which did not bear the seal of the Vatican, were hunted, persecuted, and destroyed. Romish priests vied with pagan unbelievers in their hostility to every expression of religious freedom.

It was the supersition, the bigotry, and the intolerance of Rome, of Buddha, and of Mecca, the fetichism of Africa, and the cannibalism of the South Seas and of the Pacific, that confronted the spiritual forces of the nineteenth century at its threshold, and against which the armies of Protestant Christendom have been and are being marshaled.

The average opinion of the world is that the race is to the swift and the battle to the strong. Were the great missionary enterprise of the century organized on that theory, its existence would be brief and its end inglorious. Its leaders do not take counsel of the world's judgments. We have abundant evidence, beside the assurance of the Preacher, that the race is not to the swift, nor the battle to the strong. If you doubt it, study the story of Abraham and the fierce and hostile nations by which he was surrounded. Compare the career of Moses and his people with that of Pharaoh and his dynasty; of the Judges with the Philistines; of David with Goliah; of Elijah with those of Ahab and Jezebel, and the priests of Baal,

and the prophets of the groves; of Daniel with that of his king; of the nameless and homeless Nazarene with that of the great Jewish hierarchy; of Paul and that of the Roman Empire; of Luther with that of the errors he fought; of Carey, and Marshman, and Martyn, and Judson, with that of the all-embracing paganism against whose seemingly impregnable walls those doughty Crusaders laid siege.

How mighty the wrong!—how puny the right!—measured by the world's standards. Is it strange that men have faltered and turned back in the face of such seeming great odds?

Napoleon was wont to say that victory is on the side of the last reserve, and his campaigns verified the sagacity of the maxim. But where is that mighty conqueror now?—where his conquests?—his dynasty?

> "O, where are kings and empires now,
> Of old that went and came?
> But, Lord, thy Church is praying yet—
> A thousand years the same."

Our missionaries do not plan their campaigns from the history of the wars of the great Corsican. Their only maxim is: "One, with God, is a majority;" and they have demonstrated its truth on every battle-field where they have met the enemy.

Is it strange that the world hooted and jeered at a handful of "fanatical paupers," who, with no other muniment than the simple words of an obscure and

homeless carpenter's Son—as a substitute for royal treasuries and armed hosts and winged fleets and endowed schools, colleges, universities, and libraries, and bewigged and ermined tribunals—set out, a hundred years ago, to conquer the world through the influence of an idea? Yet so they did, utterly regardless of ridicule or danger or privation; for they well knew in their heart of hearts that, long years before, One, whose word never fails, had declared: "Not by might nor by power, but by my Spirit." It is the story of their campaigns to which I wish to call your attention at this time.

Men are prone to read the Bible stories as if they were related of persons of different mold from those of to-day; as if the springs of human action then were unlike those which move us; as if the miraculous were no longer possible. The modern theory is, that everything comes to pluck and energy and worldly wisdom, and that nothing is possible without them; that the Bible worthies walked hand in hand with God, and therefore success came to them without effort. Oriental imagery has clothed the ancient story so richly that we are apt to be thus misled. But human nature is the same in all ages. The truths of revelation are as applicable to the men and women of the Mississippi Valley as they were to those to whom and of whom they were first delivered. The first chapter of Romans is a faithful photograph of the

humanity of to-day. And miracles are being wrought to-day greater than parted seas and cloven rock and tumbling walls. So it must ever be, for there stands the promise: "Lo! I am with you alway."

And the greatest of these miracles is to be seen in the results of missionary efforts during the present century.

Superficial observers, who derive their information as to the world's progress from the daily papers alone, are wont to boast of the century now drawing to a close as one of great invention and discovery, and to say that it will be known to the future student of its history as the century of steam and iron and electricity—of the steamship, the railroad, and the telegraph. Great inventions these, beyond question. They have multiplied man's industry and lightened his burdens. Admitting all that the most enthusiastic can say in that behalf, yet I can not believe that the century will be best known because of them; for still greater are yet to come, eclipsing all that we now know. But the great achievement of the century, which nothing in the future can possibly obscure or dwarf, is the phenomenal success which has attended missionary effort. That will be the chief glory of the century while time shall last.

This, however, you will never learn from the secular newspaper of the day. Scarcely will you be able to glean it from the ordinary religious journals. Nor

do Christian societies seem to understand the great returns coming in as direct results of the efforts of their agents in the great enterprise.

I have used the term "miraculous" as descriptive of the results of missionary effort; and it was not used figuratively nor unadvisedly. Carl Ritter, "the prince of geographers"—not a missionary, nor in sympathy with the missionary idea—called the conversion and the change in the character of the natives of New Zealand, "the standing miracle of the age." And the change in New Zealand is by no means exceptional, nor more striking than has occurred elsewhere. Charles Darwin wrote the secretary of the South American Missionary Society, in 1870: "I have often said the progress of Japan was the greatest wonder of the world, but I declare that the progress of Fuegia is almost equally wonderful;" and he became a regular annual contributor to the funds of that Society during the remainder of his life.

Other infidels, less honest than Darwin, have stood in mute astonishment, compelled, like Hume, to confess that there are things in the Christian life which their infidel philosophy can not fathom.

Let us see what the century has done in that behalf.

Eighteen hundred years of Christianity had made so little impression on the minds and hearts of men that the most powerful of all the Christian societies

could invoke the horrors of the Inquisition to propagate the gospel of the Man of Nazareth, and the fairest lands beneath the sun were crimsoned with innocent blood, because of unimportant, non-essential differences of faith. Missionaries had sown the seeds of the truth on British soil, where, through great tribulation, they had rooted, and were in vigorous growth. Wyclif and Luther and Calvin and Wesley had come, had finished their work, and entered into their reward. America was being proved as a generous and fruitful field for the propagation of the gospel. Germany stood fast to the work of her great reformer. The home of Calvin sheltered the hunted children of the true faith.

But elsewhere the world was very dark. Paganism and barbarism and cannibalism held the nations in darkness and in terror. The gates of the Moslem, the Buddhist, and the Papist were sealed. Missionary schemes were looked upon as the vagaries of lunatics by a large element of the Protestant Churches. Sydney Smith, a distinguished clergyman of the Establishment, said the missionary theory was "the dream of a dreamer who dreams that he has dreamed;" and sneered at Carey and his band as a "nest of consecrated cobblers." The Scottish General Assembly pronounced all such schemes "fanatical and absurd, dangerous and revolutionary." The British Parliament declared against them, and its East Indian

agents denounced all missionaries as "dangerous law-breakers."

When young William Carey proposed to a Baptist assembly, not quite a century ago, the duty of preaching the gospel to the heathen, the aged president sprang to his feet in high displeasure, and shouted: "Young man, sit down! When God pleases to convert the world, he will do it without your aid or mine!" And when Carey notified his father that he was going to India to carry the gospel to the heathen, he was met with the exclamation: "William, are you mad?"

The objection was made in the Senate of Massachusetts to granting a charter to the American Board "that it would export religion, whereas there was none to spare among ourselves."

The greatest novelist of the time sent the barbed shafts of his satire after those whose lives were devoted to the elevation of the race, and his so-called wit has been the text for ignorant skepticism and selfishness ever since.

The Chinese wall frowned at all alien approach.

Japanese ports were sealed to the outside world.

The East India Company was as hostile to Christian missionaries as was the Moslem, that great "scourge of God."

Henry Martyn compared the conversion of a Hindoo to the resurrection of a dead body.

The islands of the sea swarmed with cannibals.

Africa was an unknown country.

The languages of pagan nations, permeated as they were by a strange earthliness that left no terms for spiritual conceptions, seemed an insuperable barrier to all Christian approach. The laws of caste, false science, false philosophy, false history, false chronology, false geography, and the fixed customs and hoary prejudices of centuries, held those nations as in a mental and moral paralysis.

In short, the missionaries looked out upon a rounded, compact, hostile, impregnable world, that seemed as distant and unapproachable as the planet Neptune.

A Church, and a nominally Christian people, intensified that hostility and increased that distance by their unholy acts, their unchristian greed. Rum and religion went hand in hand. Primitive peoples were further debauched and degraded by conquest, until Christianity—so-called—became a horror even to pagans.

Hume and Bolingbroke and Gibbon were the undisputed leaders of English society and thought, as were Voltaire and Rousseau and the Pompadour in France, and Frederick the Great in Germany. Isaac Taylor said that England was in a state of virtual heathenism. Immorality, infidelity, irreligion, flooded the entire domain of civilization

Then came the Wesleys and Whitefield at Oxford, and Carey at Kittering, and Jonathan Edwards in New England, and Andrew Fuller and Rowland Hill and John Berridge and Toplady and Fletcher of Madeley, who stood like rocks to stem the tide that threatened the very landmarks of religion. And that was the dawn of the new era, of which we are enjoying the noontide splendor.

One hundred years ago, not an open door! To-day, not a closed door! We should see in this miraculous transformation the warrant of Divine approval. "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed."

The details of this marvelous change form the most romantic chapter in human history. What are the petty wars of mere human ephemeræ, the ambitions of short-lived men, the rise and fall of dynasties, to this steady, onward, resistless growth of an idea? What is the history of a king, compared with this thrilling story of the King of kings?

In hastily sketching the story of this progress, I shall endeavor to avoid the usual paths and methods as far as possible, and rely chiefly on secular testimony for proofs and illustrations; ignoring the testimony of the actors in the great drama, lest it be regarded as the outgrowth of too favorable prejudices. This

I do to answer the query that is in almost every mind in respect of any and all enterprises in which men are invited to engage or to invest: "Does it pay?" That question indicates the modern standard by which all human enterprises are measured. "Has he been successful?" means, in the world's vocabulary, "Is he rich?" So universal is the spirit that prompts this inquiry that even religious and philanthropic enterprises are tried by its standard. Men in, as well as out of, the Church apply it especially to missionary enterprise; and it is the chief purpose of this address to attempt an answer to the inquiry as applied to the foreign missionary work.

But different inquirers demand different answers to the inquiry, depending on their stand-point. For instance, the average Christian looks upon the mission-field as a place for the ingathering of souls; and if the harvest is plentiful, the enterprise has paid. The man of commerce looks upon that field as a possible opening for trade; and when convinced that missionaries have prepared the way for peaceful barter by softening the asperities of barbarism, subduing the savage native, and teaching him habits of industry and thrift, concludes that it has paid.

The scientist knows that those fields are the hiding-places of nature's secrets. If the missionary shall tame the savage, outline the way, and indicate where treasures lie, the man of science enters and reaps

where the missionary has sown—proclaiming that missions pay.

The humanitarian, who fancies that the religion of Christ is a myth, and eliminates the vital principle from the missionary idea, is convinced that such enterprises pay if they erect hospitals and schools, and teach pagan people to forego savage customs and outwardly conform to decent ways.

The statesman concludes that missions pay if it can be shown that they have enlarged the domain of civilization or of the State, and brought under the rule of law industrious, orderly, and self-reliant citizens; thus increasing the revenues, and adding to the power and dignity of the government.

The wild-eyed reformer, the key-note of whose song is the elevation of woman, and who reserves fiercest anathemas against the Church as the alleged instrument for the perpetuation of woman's degradation and enthrallment, and can see no virtue in the missionary enterprise, must admit that missions pay, if it can be shown that the enfranchisement of woman has been promoted thereby.

It shall be my effort to demonstrate that missions have done all these things; and they have therefore paid, judged from each and all the stand-points named.

Let us first examine the results of missionary work in foreign fields from the stand-point of the

average Christian—who thinks missions a failure if there are no conversions—and see if it has paid.

During the century missionary societies have increased in number twenty-eight-fold, or from 7 to 194.

Missionaries have increased over forty-fold, or from 170 to 7,000.

Contributions for foreign missionary purposes have increased forty-five-fold, or from $250,000 to $11,250,000 in America and Great Britain alone.

Converts have increased from 5,000 to 3,000,000. Protestants now occupy 500 fields, with 20,000 mission stations and 40,000 missionaries, and 500,000 children of heathen parents are being taught in Christian schools; which schools have increased in the century two hundred-fold, or from 70 to 14,000.

Translations into other languages than our own have increased from 50 to 350 languages. For three thousand years there were but three versions of the Holy Scriptures. To-day the inspired record may be read in 350 tongues. At the beginning of the century there were but 5,000,000 Bibles in the world, and it could be read by only one-fifth of the human race. To-day there are more than 160,000,000, and it is accessible to nine-tenths of the race.

Japan has been taken possession of literally by the Christian idea; and that, too, since 1865, the date of the first conversion. The progress there since

1880 is the most remarkable chapter in the history of modern missions. Communicants increased two hundred per cent in four years. One hundred and fifty-three of the Churches are already self-supporting, and 151 others are partly so. Contributions increased fifty per cent in 1888, and forty per cent in 1889. The empire has adopted the type of Christian civilization, with a written constitution; a Parliament, of which nearly four per cent of the members—including one of the presiding officers—are Christians; Sunday laws; the fostering of Christian schools and free Christian worship; and quite recently the Government has exempted Christian church-property from taxation.

The Christian population of India is doubling every ten years, and at the present rate of progress it will reach 140,000,000 at the second centennial of Carey's first baptism, which occurred within two days of the last day of the last month of the last year of the last century. The late Babu Chunder Sen, an unconverted but highly cultured Hindoo, said, a few years before his death: "Jesus Christ is the real ruler of India."

During the first five months of the year 1890, in a single presiding elder district in India, there were 2,364 baptisms in the Methodist Episcopal Church; which is but 592 below the number baptized in that district in the entire preceding year, and is more than

the whole number baptized in our India mission during the first fifteen years of its history.

The total increase of membership in the entire Methodist Episcopal mission-field last year was twelve and one-half per cent greater than the average increase in the whole Church.

In that miraculous first century of our era but 500,000 disciples were gathered, which was less than one-half of one per cent of the population of the Roman Empire. Compared with that, how wonderful the modern victories of the Cross!

In the light of these facts, dares any doubting Christian say that mission-work and money invested in it have not paid?

Looking at the question from a commercial standpoint, and the result of missions in the Sandwich Islands may be cited. Three years ago a woman died at Chicago who was a member of the first missionary party that went to those islands. In fifty years the people there have been transformed from cannibals to Christians, who, by their industry, are annually contributing to the world's commerce. Those islands cost the American Board $500,000 in all, while their trade has grown to $16,000,000 a year, with a net profit of $800,000 a year; the lion's share of which comes to this country. The Christians of those islands have given $170,000 to foreign missions.

So thoroughly Christian have those islands become that Conway, the so-called "liberal" preacher, said of them that "Sunday was paralyzed by piety, to my disgust; worse than Scotland or Connecticut."

In the island of Hawaii is the largest Christian congregation in the world, numbering 4,500 members.

Out of a body of brutal cannibals in British Columbia has been organized the largest Church north of San Francisco.

Men not yet very old remember when the first missionaries went to the Fiji Islands, a group then peopled by the most ferocious cannibals, and the world ridiculed the enterprise as a wicked waste of life and treasure. To-day 90,000 Fijians gather regularly for Christian worship, who, within the present generation, feasted on human flesh, and the government of the islands is Christian.

In seventy years three hundred islands in the Pacific have been evangelized, and their 750,000 Christians now contribute $20,000,000 annually to the world's commerce.

The island of Raratonga was Christianized in one year.

As a result of fifty-five years of missionary work the Samoan group has 60,000 children in Christian schools, and ninety per cent of the population attend Christian worship. Captain Erskine, a British naval

officer—my authority for these figures—says "it is entirely due to the missionaries."

On the west coast of Africa are more than one hundred organized congregations. Sierra Leone was Christianized during the seven years from 1816 to 1823, and now has 50,000 Christians; and on two thousand miles of that coast the Church and school have supplanted the slave-pen.

In the Telugu Mission in India, after fifty years of barren effort, came a regular Pentecost. In 1878 over 2,000 persons were converted in one day, and in that year 60,000 were converted; and this work goes on.

Quite recently the Karen converts in Burmah have been favorably compared with the invincible soldiers of Cromwell for zeal, courage, and devotion.

The Society Islands are all Christianized, save Tahiti, and one-fourth of that is also.

In the Friendly Islands fifty years ago there was not a single native Christian. Now there are 30,000, who contribute $15,000 a year to outside religious purposes.

Of the success of the missions in Terra del Fuego, Darwin wrote: "The success of the Terra del Fuegan Mission is most wonderful, and charms me, as I always prophesied failure."

Since 1814, New Zealand has become Christianized, and now has 20,000 converts; cannibalism is

unknown, and paganism is almost extinct. Of this result Darwin wrote: "The lesson of the missionary is the enchanter's wand."

Whole nations, which a century ago were thought beyond the reach of divine grace, are to-day Christianized, civilized, prosperous.

The French governor of Madagascar said, when the French missionaries first went there, twenty years ago: "You may as well attempt to convert oxen or asses as to make Christians out of the Malagasy." The other day the native Christian queen of that country, who now rules over 350,000 Christian subjects, said, in her coronation address, delivered in her beautiful, modern-built capital of 100,000 inhabitants: "I tell you that I place my kingdom under the protection of God, for I know that it is the kingdom that is governed by dependence upon God that is true and has strength and progress."

In that capital, on the spots where, only thirty-three years ago, over two thousand Christians were put to death, are erected five fine stone churches, with lofty and beautiful towers; and the Christians of that country give $100,000 a year for the spread of the gospel.

Two years ago the United States minister to China wrote of the missionaries in that country: "They are preparing the way for white-winged commerce and material progress, which are knocking at the

Chinese Wall. Commerce and civilization follow where these unselfish pioneers have blazed the way."

A short time ago Mr. Reed, treaty commissioner of the United States, in an address to the merchants of Philadelphia, said: "I went to the East with no enthusiasm as to missionary enterprise. I come back with the fixed conviction that it is, under Providence, the great agent of civilization; and I feel it my duty to add that everywhere in Asia and Africa, among the Kaffirs in Natal, on the continent of India, among the forests of Ceylon, and over the vast expanse of China, the testimony to the success and zeal of our countrymen as missionaries of truth is earnest and concurrent. I heard it everywhere and from high authority."

Thus have the deserts blossomed abundantly; the fir-tree has displaced the thorn, and instead of the brier has come up the myrtle-tree. "They shall spring up among the grass; as willows by the water-courses."

Men thus transformed become at once industrious and self-respecting; they become producers and consumers of commodities which enter into the world's exchanges and contribute to the world's wealth. They have returned to civilization, many times over, the sums thus expended in their behalf, and the value of their trade and products increases with the years.

It is estimated that for each missionary sent to the South Sea Islands, from $50,000 to $100,000 is being annually returned through the channels of trade.

Do you object to the examples given because they refer to lands remote from our markets, in whose commerce we have little interest? The objection will not apply to the Sandwich Islands. And so far as other countries are concerned, whatever enlarges and speeds the world's commerce is to our advantage.

But if you desire an example nearer home, one can be furnished.

While Daniel Webster was Secretary of State he wrote: "It is safe to assert that our country owes it to Dr. Whitman and his associate missionaries that all its territory west of the Rocky Mountains, and south as far as the Columbia River, is not owned by Great Britain."

The Secretary of the Interior wrote: "The missionaries of the American Board and of the Methodist Society established their stations among the Indians, and attracted the tide of American emigration that turned the scale in favor of our Government, resulting in the establishment of the Territorial Government of Oregon, wholly American in interest." Which is a very mild statement of the facts, indeed.

The missionaries of the Methodist Episcopal Society and of the American Board went to the far Northwest in 1836, and found the Jesuits and the

Hudson Bay Company in undisturbed possession of all the country west of the Rocky Mountains and north of the forty-second parallel of north latitude. With their wonted sagacity and loyalty they realized the possibilities of that territory, and the necessity of prompt action if it was to be saved to our Government. They made a long and dangerous journey overland to Washington, in the winter season, to induce the authorities to do something to save the territory to the United States; but in vain, as all the country west of the Rocky Mountains was supposed to be worthless. Failing to interest the Government in the enterprise, the missionaries went among the people, and induced an emigration which produced the result stated by Mr. Webster. They led that emigration to the Oregon country in September, 1843; organized a provisional government, with Dr. White—a Methodist missionary—as governor, which controlled that country until the organization of the Oregon Territory.

The territory thus acquired embraces the States of Oregon and Washington, and is larger and richer, with a finer climate and greater natural resources, than all of New England. The salmon fisheries of the Columbia produced, in 1888, nearly $3,000,000, an amount equal to three-fourths of all the contributions to foreign missions of all the Churches in this country.

That territory embraces over 160,000 square miles, and is to-day worth $500,000,000.

In the light of these facts, does any man of commerce, with intelligence enough to see across his own counter, deny that missions have paid?

Looking at the subject from the stand-point of the scientist, and we may summon a cloud of witnesses to prove the inestimable value of the contributions made to every branch of science by Christian missionaries.

Missionaries have formulated three hundred distinct languages, and printed books in all. Herschel, Agassiz, Darwin, Carl Ritter, Professor Whitney, Silliman, Balbi—the great encyclopedist—and many others who might be named, have been enthusiastic in their acknowledgments of indebtedness to missionaries in the prosecution of their researches.

Professor Silliman said: "It would be impossible for the historian of the islands of the Pacific to ignore the important contributions of American missionaries to science."

Agassiz wrote: "Few are aware how much we owe them, both for their intelligent observation of facts and for their collection of specimens. We must look to them not a little in our efforts to advance future science."

Professor Whitney, the distinguished Orientalist, said: "I have a strong realization of the value of

missionary labors to science. The American Oriental Society has been much dependent on them for its usefulness."

The late Dr. Adams, of New York, said: "I believe that more has been done in philology, geography, and ethnology, indirectly, by our missionaries, than by all the royal and national societies in the world, that devote themselves exclusively to those objects."

G. M. Powell, in a paper read before the American Institute, said: "Probably no source of knowledge in this department has been so vast, varied, and prolific as the investigations and contributions of missionaries. They have patiently collected and truthfully transmitted much exact and valuable geographical knowledge, and all without money and without price, though it would have cost millions to have secured it in any other way."

Carl Ritter confessed that he could not have written his vast geographical works without the aid of material transmitted by missionaries.

Herschel wrote a letter of thanks to Dr. Stoddard, a missionary to Persia, for important meteorological discoveries.

Missionaries have translated into the languages of Persia, India, China, Japan, and Arabia; and printed books on the religious life, not only, but on Christian evidences, Church history, systematic theology, and

every branch of natural science. More than one hundred scientific works have been printed by them in China in the Chinese language, and thirty thousand volumes a year are sold in that country at cost. The Chinese Government has adopted many of these scientific works in its course of study for the civil service.

Moffat, unaided and alone, translated the entire Bible into the heathen tongue of South Africa; an achievement without a parallel in the annals of intellectual labor.

Dr. Livingstone, from 1841 to 1873, added largely to our knowledge of Equatorial Africa, and prepared the way for Stanley. He reconstructed the map of Central Africa; received the highest honor of the Royal Geographical Society—its gold medal; and now, his labors done, he sleeps in Westminster Abbey, among the greatest of the realm.

If Speke and Burton and Stanley are heroes, and worthy the world's applause and honors, how much greater are Moffat and Livingstone and the unknown missionaries of that earlier time, who, unheralded and alone, penetrated those fever-haunted jungles, and made it possible for others to come after them and reap where they had sown!

If the great kings of science, whom I have summoned, bear such willing testimony to the priceless value of missionary contributions, dare any mousing follower rise now and say that missions do not pay?

If we would examine the question from the standpoint of the statesman, we find the same abundance of testimony. The brilliant infidel historian of the "Decline and Fall of the Roman Empire," lauding, in extravagant phrase, the great work of Ulphilas, the missionary bishop to the Goths; the giant Odoacer, conqueror of Italy, in the humble cell of Severinus, consulting that noted hermit-saint; and the people of Florence appealing to Savonarola to save them from anarchy, are among the most dramatic illustrations in all history of the recognized statesmanship of missionaries. But we need not go back so far for striking examples. The case already cited of the acquisition of Oregon Territory is one of the most striking illustrations of the sagacity of missionaries in the treatment of difficult political problems. The missionary who visited Washington to interest leading statesmen in the great enterprise, found a plentiful lack of information in relation to that country, and total indifference or hostility to his project.

In 1825, Colonel Benton regarded the ridge of the Rocky Mountains as a convenient, natural, and everlasting boundary.

Mr. Winthrop heartily indorsed that sentiment, twenty years later, in the Senate.

In 1843 another senator said he "would not give a pinch of snuff for the whole territory west of the

Rocky Mountains," and he "thanked God for his mercy in placing those mountains as our western boundary."

In 1846, Winthrop said we would not be pressed for room for a thousand years.

Senator McDuffie represented the whole region west of the Rocky Mountains as a desert, utterly without value for agricultural purposes, and in which no American citizen should be compelled to live, unless as a punishment; and ridiculed the idea that steam could ever be employed to cross the continent.

Senator Archer concurred in those views, and said that there was no harbor on that coast that could be rendered tolerable.

Senator Berrien called it "a barren and savage region."

The Edinburgh *Review* of that day, commenting on the debate in Congress, said that Oregon could never be colonized overland from the United States.

To the far-seeing sagacity, courage, and devotion of four humble missionaries we are indebted for all that rich territory. The two Lees and Whitman and Spalding, with the unerring sagacity of true statesmanship, born of a masterful desire to do what they could in their field of labor to conquer the world for Christ, put to shame the so-called statesmen of that day.

But their sagacity looked beyond the mere boundaries of Oregon Territory. The story is so fascinating that I am tempted to pursue it farther, for it is one of the most striking examples of the strategy of Providence in the history of our civilization.

A short time before the signing of the Treaty of 1846, under which we acquired the territory between the forty-second and forty-ninth degrees of north latitude, west of the Rocky Mountains, war was declared between this Government and Mexico; but the significance of that fact does not seem to have been realized by Great Britain prior to the signing of that treaty. Had the effect of a pending war between the two countries been realized by the British Government before the treaty was signed, it is very probable that it would not have been signed; but that Great Britain would have given active sympathy, if not substantial support, to our enemy in the struggle. The subsequent discovery of gold in California would certainly have intensified the desire of the British Government to retain its Pacific territory, and the map of the United States in all probability would have been less symmetrical than it now is.

Later, when the death-struggle between freedom and slavery came, instead of having the aid of our Pacific possession in the scale of freedom, we should have been confronted with the French occupancy of a Mexico extending north to the forty-second degree,

and a British occupancy of all the territory north of that line and west of the Rocky Mountains.

Yes, we *might* have conquered Mexico with Great Britain as her active ally; and we might have put down the Rebellion with half our own people and France and England against us; and then, again, we might not. Looking back on that great struggle as an humble actor in its scenes, I am free to say that we could not have done it.

But the strategy of Providence conquered that vast territory, with its untold and constantly increasing wealth, for freedom and Protestantism, without bloodshed, by merely sending out that handful of missionaries a dozen years before, and thus gave us a country larger and richer than the Atlantic sea-board.*

Rev. James Chalmers, after twenty-one years experience in the South Sea Islands, said: "I have never yet met with a single man or woman, or with a single people, that your civilization, without Christianity, has civilized." Where, in all the history of the race, has statesmanship or diplomacy civilized anything?

William Carey, the "consecrated cobbler," became one of the most accomplished linguists and most voluminous translators of whom we have any knowl-

*President Bashford has elaborated this incident in an interesting series of articles in the *Missionary Review* for 1888.

edge; and a British author says of the Baptist missionaries in India that "they saved that country to the British Empire."

Rev. Christian Frederick Schwartz died in India in 1798. The British Resident wrote of him: "Happy indeed would it be for India if Schwartz possessed the whole authority."

Hyder Ali, "the scourge of the Carnatic," said to those who came to him for peace: "Send me Schwartz, the missionary; him only can I believe."

Sir Rivers Thompson, Ex-Governor of Bengal, called the missionaries "the salt of the country and the true saviors of the empire."

Sir John Lawrence, unquestionably the greatest of all the viceroys of India, said: "Notwithstanding all that the English people have done to benefit India, the missionaries have done more than all other agencies combined."

"They are a marvelous combination of common sense and piety," said the Earl of Shaftesbury of the American missionaries in the East.

Among the indispensable prerequisites to statesmanship of the true type are courage, devotion, and faith. Where will you find those qualities in the same degree as in the missionaries of the Cross? Their diplomacy is open, frank, honest, gospel truth; their guide the Golden Rule. Unselfish in all things, and the heathen having nothing they covet save an

immortal soul, there is no call for deceptive diplomacy, and no danger of clashing interests. The missionary goes, like Paul, "not seeking mine own profit, but the profit of many, that they might be saved." These qualities have opened the way where armies with banners have been repelled, and where the ordinary arts and appliances of diplomacy were but as the idle wind. The missionary has transformed savages into intelligent citizens. Has statesmanship done so much? Where is the statesman who, in the face of these witnesses, dares deny that missions have paid?

Will you try the missionary enterprise from the stand-point of the humanitarian, who has no Christ in life or in creed; whose philosophy is limited to this fleeting existence; who professes a desire only to get as much pleasure out of life as possible; who therefore regards all purely Christian effort as labor lost, and from an imaginary intellectual elevation looks down on all Christian work as the supremest folly?

God entered into human conditions in the person of his Son, expressly to save the lost; and wherever the gospel of the God-man is taught in its purity and fullness, there spring at once into existence schools and hospitals and homes, and all appliances for the elevation of the fallen.

Leckey, in his "History of European Morals," says: "The high conception which has been formed

of the sanctity of human life, the protection of infancy, the elevation and final emancipation of the slave classes, the suppression of barbarous games, the creation of a vast and multifarious organization of charity, the education of the imagination by the Christian type, constitute together a movement of philanthropy which has never been paralleled or approached in the pagan world."

Where and when have humanitarians, or infidels, or atheists, or theosophists, or agnostics, or any of that entire brood by whatsoever name called, united in any intelligent, practical effort to make this world better by reason of their passage through it or their sojourn in it? Where and when have they erected asylums, hospitals, schools, or colleges, or done any other thing to make life better worth living, the world brighter, man more capable of enjoyment? It has been the Christian worker—the missionary, in short—who has done all this, and more. It is the inspiration of the Christian principle that has prolonged and brightened human life by lightening its burdens, supplying its real needs, correcting its abuses, healing its sorrows, binding up its wounds. So that if we admit, for the sake of the argument, that the humanitarian honestly desires such improvement in the world, we must claim that missions have paid.

Will you try the question from the stand-point of the woman's-rights champion, who regards the Church

of Christ as the great impediment in the way of woman's elevation?

The assumption of human conditions by the Son of God was the great turning-point in woman's history. Prior to that event she was the mere instrument of man's pleasure—the helpless victim of his caprice. Even among the "chosen people," the reverence towards her which was enjoined, was but a superficial respect; and it was the morning prayer of the devout Jew to bless God that he was not born a Gentile, a slave, or a woman. In pagan countries women have ever been mere chattels—to be bought and sold, scorned and maltreated, with impunity.

Jesus Christ changed all that at once and forever. Woman was emancipated, and elevated to her proper place as the equal of man. Ever since his walks and talks here among men, wherever the gospel of the Son of Mary is taught in its beauty and purity, there has woman been truly respected and honored.

It is no answer to this assumption to say that woman's elevation is due to civilization. Rome and Athens were the radiants of a civilization more perfect in many merely intellectual aspects than any that have succeeded them, yet woman has seldom been more degraded than when subjected to that influence.

It was Paul, an apostle of the only genuine civilization, who, in the closing chapter of the Epistle to Romans, among the twenty-seven persons to whom he

acknowledged his indebtedness and transmitted his commendation for their zeal and intelligence in holy ministry, named ten "elect ladies."

For four thousand years woman had been a mere helper—a "hewer of wood and drawer of water"—for man. But there came a time when Paul was constrained to say: "Help those women which have labored *with* us in the gospel." Woman had become a prime factor—a leader—in the divine ministry, and men were enjoined not to direct and command, but to co-operate with and help her.

The only positions upon which the shrewd and controversial Hindoo sects have ever been able to agree, were the sanctity of the cow and the degradation of woman.

Woman's magnificent work in behalf of missions is her recognition and vindication of that principle which wrought her deliverance. She owes everything to the gospel, and she gives it her noblest and her best.

Her natural intuition enabled her to anticipate the fullness of the blessing that Christ was to be to her sex. While man—the superior, the master—proved recreant, she was steadfast to the grave, and beyond it.

> "Not she with trait'rous kiss her Savior stung;
> Not she denied him with unholy tongue;
> She, while apostles shrank, could danger brave—
> Last at the cross, and earliest at the grave."

The New Testament record and the history of the early Church fully demonstrate the prominence of woman and her great influence in the religious work of that period.

Women are in every mission-field. They are in the van of every religious enterprise. The graves of martyred female missionaries are the centers of an ever-widening influence. She is flooding the zenanas of heathendom with the light of the gospel, and the Christian mothers thus trained are the hope of India's coming millions. Her medical ministry is a revelation to heathen womanhood. She has quenched the lurid flames of the horrid suttee, and soon the unnatural child-marriages will be a thing of the past.

The enfranchisement of woman through the influence of the gospel has encouraged her to noble effort, which has had marvelous fruition. In the United States and Canada are 31,500 woman's auxiliary missionary societies, which last year contributed $1,250,000, and supported 1,000 female missionaries. In England and Scotland similar societies contributed $500,000, and supported over 500 missionaries. Those societies have a membership which guarantees a cheerful and reliable income without resort to any of those annual "stand-and-deliver" processes by which the so-called "parent societies" wring their support from an apparently reluctant constituency.

These statements being true, even the most fanat-

ical of woman's-rights advocates must admit that missions pay.

And here I rest my case, and submit the question for your fair and candid judgment: Do missions pay?

But we frequently hear men say that missionaries succeed only among ignorant, uncultured people. A greater error has not been made by any opponent of the missionary idea. India and China and Persia and Arabia and Egypt had their literature and science while our ancestors were shivering in their wattled huts in foggy Britain. The McAll Mission in France is one of the great miracles of the century, and the most remarkable movement of Providence in modern times. Beginning in 1872, it now has 120 meeting-places, or stations, in which more than 1,250,000 of French people were last year brought into contact with essential gospel truth, and 235,000 children were taught in its schools. That work is not in the wilderness nor the desert, nor among ignorant people, but in that gay and polished capital which certain classes look to as the center and fountain of all that is desirable in human civilization.

One of the most powerful arguments which we hear is that the missionary enterprises are so very expensive. True, they do cost money, as do most of the things in this world that are worth having; and money was invented to pay just such expenses. But missions are not the most expensive of our indul-

gences by a great deal. For example, last year fifteen millions of people in this country spent fifteen hundred millions of dollars for intoxicating liquors and tobacco—an average expense of one hundred dollars each. During the same time, fifteen millions of other people spent four millions of dollars for the support of foreign missions, being an average outlay of about twenty-five cents each—the price of three ordinary cigars, or two drinks of spirits, or five glasses of beer. Yet the average man who spent one hundred dollars for that which destroys his health, saps his manhood, and renders him offensive to all who come within smelling distance, is loud in his denunciation of the man who recklessly squanders his substance at the rate of twenty-five cents a year, to promote the greatest civilizing agency the world ever saw! One would imagine, to hear them talk, that our missionary offerings are destroying the Nation's resources!

Only think of it! Each day in the year more money is spent for strong drink and tobacco than is contributed by all the Protestant Churches in this country for foreign missions for a whole year!

Statistics of that great National industry—base-ball—have not yet been compiled; but in a few years, when we shall have a Base-ball Bureau at Washington, and the expense of that great productive industry is collated and aggregated, I have no doubt it will

show that far more money is spent in that behalf than is spent for foreign missions by all the Churches in Christendom.

Again, we have two hundred thousand dogs registered—and probably as many more unregistered—in the State of Ohio, the maintenance of which costs five times as much as our people spend on missions; for the Ohio dogs, in these latter days, receive far more than "the crumbs that fall from their masters' tables."

The Protestant Church members in this country are worth twenty thousand millions of dollars, and their net annual income is one thousand millions of dollars. They are thus prosperous largely because they are Christians. Their religion has inculcated habits of industry, sobriety, frugality, and discretion, which qualities have contributed to their marvelous prosperity. They expend eighty millions a year for home work, and four millions for foreign work. The eighty millions are expended for the evangelization of sixty-five million people, which is one dollar and twenty-three cents for each person. The four millions are expended for the evangelization of eleven hundred and eighty millions of people, which is one-third of a cent for each person.

In the Methodist Episcopal Church about eighteen millions of dollars were expended last year for home missionary work, and three quarters of a million for

foreign missionary work. That is to say, of the eighteen and three-quarter millions of dollars contributed last year for religious purposes, ninety-five per cent was expended for purely home work, and but five per cent for foreign work.

These facts are commended to those well-meaning people who, making the "home heathen" an excuse for doing nothing, are so fearful that contributions to the foreign work are jeopardizing the home enterprises of the Church, blind to the fact that those societies and those members that are most active and liberal toward the former are ever the most generous toward the latter.

Working for others is not a mere sentiment. It is a part of God's law of progress, and which is as tremendous as the laws which hold the planets in their course through the awful depths of space. He who loves and helps the race is aiding to push the chariot of God toward some grand goal. We can see that the race is moving steadily onward, and we feel that it must be toward a glorious destiny. What that destiny is we may not yet know; but that it is worthy of a wise Creator we can not, dare not doubt. We can see that God showers blessings on those who develop his truths, think his thoughts, work out his plans, build his temples, sing his songs; and especially on those in whom self is consumed in the flame of devotion, and who descend into the world's slums,

and make them fragrant with the flowers of light and love.

We must choose between the spiritual miser and the great-hearted Samaritan, whose charity knew no limit.

Missions are not an experiment, nor an expedient. They are not a mere benevolence, nor are they in any sense an inference or an incident of Christianity. They are a channel, provided by positive and mandatory revelation, to the effect that it is the will of Christ that the world be evangelized. In no sense is missionary enterprise a mere phase of Christianity. It is Christianity itself. Do not allow yourselves to be deceived in this respect; and beware of the man who, or the Church which, talks and acts unbelief in foreign missions.

The power is inherent in the system: "All power is given to me in heaven and upon earth." If the power of self-propagation is wanting, it will not be long before the power of self-support is gone.

What is this religion worth to us, and what has it cost us? Before it came out into the West, our ancestors were Briton slaves or Teuton serfs, wearing the gyves of hard task-masters; "butchered to make a Roman holiday," or offered up on bloody altars to appease the wrath of imaginary gods. Is it worth nothing to escape such fate? Is it worth nothing to be lifted from the lowest to the highest estate? Evil to him who, in the day of his prosperity, forgets the

pit from which he was digged, and neglects those still mired therein!

The most practical answer to these inquiries will be found in the amount of our contributions to the support of the grand army of occupation, which has gone, like Jonathan and his armor-bearers, to attack the strongholds, and which is battling on the skirmish-line for the promotion of all those interests which make man worth God's trouble.

In conclusion, let us glance over a map of the world, and see where mission stations have been planted. Leaving behind us the hundreds of missions up and down our own land—and the great Nation itself, most glorious of all missionary conquests—and traveling westward from our shores, we pass the Sandwich Islands, no longer a mission-field, but a glorious monument of mission-work. To the south are the Society Islands; and near by, on the west, lies the Friendly group. Proceeding westwardly we touch at Fiji and the New Hebrides, where the blood of the martyred Williams became the seed of a Christian nation. To the west and northwest are Australia and New Guinea and the Caroline Islands, marvelous conquests to the faith of the Galilean. And Borneo and Java, at the foot of the great Asiatic Continent, with its hundreds of bright spots shining out like stars in the midnight of pagan gloom. In Arabia, the home of the Prophet; and Syria, the cradle of our religion,

where is the city Beirut, "the crown-jewel of modern missions;" and European Turkey and Bulgaria, that bulwark against Mohammedanism; and Italy, within the very shadow of the Vatican; and Germany and Scandinavia; and France, released from the terrors of St. Bartholomew; and Spain, no longer overawed by the Inquisition; and in the heart of the Dark Continent, where "Ethiopia is stretching out her hands unto God,"—the light is kindled; and in Greenland, on our own continent, where the very icebergs glow with the beatific light,—how has the world been girdled by Christian enterprise and faith and courage; so that we may paraphrase the eloquent figure of Webster—of the British drum-beat—and say with truth that Protestant Christendom has dotted over the entire globe with its mission stations and chapels, and their morning songs of praise, following the sun and keeping company with the hours, circle the earth with one continuous strain of the sweet songs of Zion.

The dusty highway, along which the race is plodding, widens and brightens as it ascends. The walls of the heathen Jerichos are tumbling; the strongholds of error and superstition are falling in the wide world over;

> "And the widows of Asshur are loud in their wail;
> And the idols are broke in the temples of Baal;
> And the might of the Gentile, unsmote by the sword,
> Is melting like snow in the glance of the Lord."

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